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Ellet Joseph Waggoner

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1899

February 28, 1899

“Items from General Conference” *The Advent Review and Sabbath Herald* 76, 9.

EJW

E. J. Waggoner

It would be impossible to give in the REVIEW anything like a full account of the proceedings in General Conference. This is done in the *Daily Bulletin*. We shall, however, as far as possible, give in the REVIEW the principal points and important items, as there are a good many of the subscribers of the REVIEW who do not see the *Bulletin*. This ought not to be so, of course: any one who does not take the *Daily Bulletin* misses more than he can possibly measure. *ARSH February 28, 1899, page 136.1*

The following testimonies in the opening meeting are worth giving to the readers of the REVIEW:—*ARSH February 28, 1899, page 136.2*

E. J. Waggoner: My heart is full of thanksgiving to God this morning. I can not tell of so long an experience as some of these who have spoken before me; but I know that God is almighty now. He is good today. “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.” Goodness and mercy have followed me continually, and never more than since the last General Conference and during the last year. Especially in the last few weeks have the goodness and power of God been manifest in me. We had storms all the way: every mile, almost, we have met with difficulty, ever since we left home; but the presence of the Lord has been with us. and he has given us rest. When we were crossing the sea, and the storm was terrible upon us, and the ship was so racked that it seemed as if nothing built by man could hold together, I found great comfort in looking at the hollow of my hand thinking, It is not very much water that I can hold, and God measures the seas in the

hollow of his hand. How safe! I never had a more joyful feeling than when I lay there in my room, the storm raging,-but God was there. Who is a God like unto our God? I will sing of the mercies of the Lord forever.*ARSH February 28, 1899, page 136.3*

March 7, 1899

“The Water of Life” The Advent Review and Sabbath Herald 76, 10.

EJW

E. J. Waggoner

The following from one of the lessons by Elder Waggoner in General Conference is so precious we pass it on that all the readers of the REVIEW may have it:—*ARSH March 7, 1899, page 152.1*

“He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb.” You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. It is God’s own life flowing from his throne.*ARSH March 7, 1899, page 152.2*

Do you believe there is any such thing? Is there a real river flowing from the throne just now?—Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go?*ARSH March 7, 1899, page 152.3*

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from?—From the throne of God and of the Lamb.*ARSH March 7, 1899, page 152.4*

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water.” Where is the Lamb?—In the midst of the throne. “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been

slain.”*ARSH March 7, 1899, page 152.5*

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb-the *slain* Lamb-is in the midst of the throne; and from the throne is that everflowing stream of life.*ARSH March 7, 1899, page 152.6*

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe.”*ARSH March 7, 1899, page 152.7*

That was an important thing. See with what detail and emphasis it was stated. “He that saw it bare record, and the record is true, and he knows that it is true.” There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn’t it?*ARSH March 7, 1899, page 152.8*

So on the cross Christ gave his life for us.*ARSH March 7, 1899, page 152.9*

His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them.*ARSH March 7, 1899, page 152.10*

There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record,-the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.*ARSH March 7, 1899, page 152.11*

Jesus said at one time, "Destroy this temple, and in three days, I will raise it up," and then the Jews began to find fault with him: but he spoke of the temple of his body, for he had said, "Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart." *ARSH March 7, 1899, page 152.12*

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the Lord pitched, and not man. There was an ark in the innermost place, and upon that ark where cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne. *ARSH March 7, 1899, page 152.13*

But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God's heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it?—The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *ARSH March 7, 1899, page 153.1*

"If any man thirst, let him come unto me, and drink." Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth. *ARSH March 7, 1899, page 153.2*

March 14, 1899

“The Spirit of Freedom” The Advent Review and Sabbath Herald 76, 11.

EJW

E. J. Waggoner

...preached in the Tabernacle at Battle Creek, Jan. 14, 1899, and stenographically reported.

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” *Romans 8:14-17*. The glorious truth every one of us ought to know is that God has given unto us the Holy Spirit, the Spirit of adoption, and that we are children of God. God has given unto us the Spirit, not of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God. *ARSH March 14, 1899, page 164.1*

Jesus Christ came to his own; and even to this day, his own receive him not; but O, what a glorious message there is, even in that reproof that they who did not receive him, but who mocked him, despised him, plotted against him, yea, helped to crucify him, even they were his own, they belonged to him! is there not comfort in that for you and me? Can you and I ever doubt our acceptance with God? Can a shade of doubt ever come into our minds that we are the Lord's, when these who rejected him, who crucified him, were his own? He came to his own. They were all his own; all live unto him; all live only by his life. *ARSH March 14, 1899, page 164.2*

Jesus was born, not of blood, nor of the will of man, nor of the flesh, but of God; so that every one who believes on his name, every spirit, every soul, that confesses that Jesus Christ is come in the flesh, is of God. So simple and so easy is it for us to step out of bondage into freedom, out of darkness into light, out of being sons

of the wicked one to being the children of God. Every one who confesses the truth! O, how easy it is for people to be saved! How easy has the Lord made the way of life! It is not necessary to speculate and worry over some hard theory; all we need to do is simply to recognize the things that are, and to believe the truth. That which is, and the truth, is that we are living, not by ourselves, but by Jesus Christ, by the Spirit. This is the life of every man in the world. "That was the true Light, which lighteth every man that cometh into the world." *ARSH March 14, 1899, page 164.3*

And what you and I, my friends, want to understand and know and remember is our personal relationship with God. We want to understand our personal relationship with our Lord Jesus Christ,- that he came in the flesh. He has come in the flesh; but the glory of this is not simply that which it brings to him. Our salvation does not end with the individual. Again and again I repeat that your salvation is only an incidental thing. It is easy for the Lord to save us: but the glorious thing is that God can take you and me, and make us a means of salvation. That is what brings out my gratitude more than anything else. When our minds are wholly absorbed in that, when we get that into our hearts, we do not stop half-way, we do not make the gospel as salvation end with our own individual cases: but we realize that God has given no light and truth, in order that they may shine forth, through us, to others; and that God has sent us into the world, even as he sent his only begotten Son; that as Christ was in the world reconciling the world unto himself, so has he put into us the message of salvation, as if God were beseeching through us, as he did through Christ, "Be ye reconciled to God." *ARSH March 14, 1899, page 164.4*

When you and I get that message into our hearts, there will never be any more doubt about our acceptance with God. There will be tribulation,-far more than we have dreamed of yet,-but in the midst of it all there will be joy with the Lord Jesus Christ. "If so be that we suffer with him." What a blessed assurance it is that we may go to every one who is suffering, downcast, and outcast, and assure him that he is suffering with the Lord Jesus Christ! He does not know it; and so the Lord in heaven said, "I will declare thy name unto"-whom?-To those miserable outcasts? I will go and stand afar off? I will speak to them, and tell them that if they will do as they ought to

do, they will be saved? Is that it?-No, no! "I will declare thy name unto my brethren." *ARSH March 14, 1899, page 164.5*

Thank the Lord that in heaven he did not act a part. He did not need to *condescend* to come down; for he was meek and lowly in heart. The mind that was in Christ—that mind which led him to take the part of a servant—was *there*. He was as a servant. All that was necessary was to change the *form*. He did not come down to lower himself; he called us his brethren. O, the blessedness of the thought that the Lord looks down upon every outcast, despised soul, and says, *He is my brother!* This is the message of salvation that you and I are commissioned to give to the world. We may say to every despondent soul, wherever we are: You have a glorious heritage. The Lord Jesus Christ claims you. God has not given you up; he is long-suffering; he loves with an everlasting love. There is an inexpressible joy in carrying to others the gospel of peace. When that is in our heart, we lose sight of our own salvation. We can not think of it: it is so certain. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Knowing this, we know that our own salvation is sure: it is the salvation of other people about which we are anxious. *ARSH March 14, 1899, page 164.6*

But have you got these lessons learned so well that out of the depths you can find virtue! that whatever your distress, whatever the tribulation, yea, whatever the weakness of your own disposition, you can find strength and victory? Have you learned that! Have you learned the relationship of the Lord Jesus Christ to us,—that he is one with us,—so that you certainly know that there is no separation between him and us? Jesus Christ was tempted in all points like as we are, suffering with us, made in all points like unto his brethren, one with us, so that he is our life,—not simply your life and mine, but the life of all flesh. "Say not in thine heart, Who shall ascend into heaven! (that is, to bring Christ down from above)." Christ is the word, the manifestation of the word, that is written in the Old Testament. Moses was moved to write the word, saying, "For this commandment which I command thee this day,"—speaking to rebellious Israel, who had rejected the Lord, who had been stubborn,—"it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven,

and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”*ARSH March 14, 1899, page 164.7*

So is the word to the soul who is not doing the word of God,-it is *there*, nevertheless, that he *may* do it.*ARSH March 14, 1899, page 164.8*

The apostle, by the same Spirit, takes up the word: Say not in thine heart, Who shall go up to bring Christ down; for he is down, even in the very depths. He descended into the very lowest place of human misery, and sin, and degradation. “Say not in thine heart, Who shall ascend into heaven!” He is there also: he has arisen from the dead, and is exalted far above all, that he might fulfil all things. “The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”*ARSH March 14, 1899, page 164.9*

Very well, then. He is our life: there is no sensation, even, but of him. In him we live, and move, and have our being. He is touched with the feeling of our infirmities. Not one thing touches a soul, but that it touches him. Think of it! We do not have the power to feel, to think, to act, except by the life that God has given to us, and that is in us. He is our life. Everything, whether it be physical pain, the blow that comes to us, or whether it be the pain that is in the body, the temptation,-there is not one phase of suffering, but that we feel it simply because Jesus Christ feels it. He is in us, he feels it; therefore we feel it. And this, in order that we may know the power that is within us, that we may overcome. Is not this a glorious gospel? Is it not glorious that the Lord Jesus Christ has given us the power, not only to become the sons of God, but to declare his name to his brethren-to declare a gospel of freedom?*ARSH March 14, 1899, page 164.10*

We were bound. How Satan has bound us! You know the woman in the synagogue, who had been bowed together for eighteen years, and could in no wise lift herself up. But when Jesus saw her, he said to her, “Woman, thou art loosed from thine infirmity.... And immediately she was made straight, and glorified God.” It may be

that some of us have been bound twice eighteen years. O, how many of us have been bound, and have been unable to do the things that we should do! We were bound in chains which, it seemed to us, could not be broken,-inherited tendencies, dispositions, habits, appetites, whatever might hold us,-and we could not break the chain. We felt our slavery. We groaned under the lash, in bondage. But Christ has set us free. Glory to his name! And God hath not given us the spirit of bondage, but the Spirit of freedom, that "he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage."*ARSH March 14, 1899, page 164.11*

Do you know what power the Lord Jesus Christ has given to us? God was with him, and he went about doing good, and healing all who were oppressed of the devil. "Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs." By whom was this done!-By a man. God did by him miracles, and wonders, and signs. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" And not only to him, but the message is to all that hear. "Let him that heareth say, Come." So all of us who have heard the message confirmed to us by those who heard him, are equally commissioned with them to carry it onward; and God himself will bear witness with us, that we are the children of God, heirs of God, and joint heirs with Jesus Christ,-having everything that he has, and at the same time reigning with him.*ARSH March 14, 1899, page 164.12*

"If so be that we suffer with him." These sufferings are his sufferings; this temptation that we endure is his temptation; these trials that come to us, these tribulations, are all his.*ARSH March 14, 1899, page 164.13*

March 21, 1899

“Do You Think It? or Do You Know It?” The Advent Review and Sabbath Herald 76, 12.

EJW

E. J. Waggoner

Present Truth.

How often we read with reference to something pertaining to the Bible and religion, “Dr.—thinks that this is,” etc., and what the Doctor *thinks* is then by many considered as final, until he “thinks” again, or until somebody else “thinks” something else. *ARSH March 21, 1899, page 178.1*

“Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts.” Not by any means; our own thoughts are no better than other peoples, and often not so good. I would have you follow, not what you or somebody *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it not on anybody’s authority, but for its own sake. Then you are sure of where you stand. *ARSH March 21, 1899, page 178.2*

“Ah, but what conceit for man to assume that he *knows* the truth in a case where more learned men confess their ignorance.”— Yes, indeed it is, if you *assume* and that you know the truth. Don’t assume anything, and when you are not sure that you know, don’t be ashamed to say that you don’t know. But what is there strange in a person’s knowing what the Lord tells him, and in being sure that he knows it? In such a case it is sin not to know. Jesus says: “If ye continue in my word, ... ye shall *know* the truth.” The Word of God is sure, and whoever believes it may be sure. *ARSH March 21, 1899, page 178.3*

March 28, 1899

“The Things of God” The Advent Review and Sabbath Herald 76, 13.

EJW

E. J. Waggoner

...delivered in the chapel at the Sanitarium, Jan. 7, 1899.

“We speak wisdom among them that are perfect: yet not the wisdom of this world.... But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” We must not detach this text from its surroundings, and put it too far off. Almost invariably we think of these things as “by and by.” “Now is the accepted time; behold, *now* is the day of salvation.” *ARSH March 28, 1899, page 196.1*

It will not do to spend time in dreamy anticipation; the present must occupy our entire attention. In looking ahead we forget the present; but we can not appreciate future blessings if those of the present are not appreciated. *ARSH March 28, 1899, page 196.2*

“We speak the wisdom of God in a mystery.” Speak “as it is written,” not what has gone before. Because “eye hath not seen,” is it any reason that man should not *know*? These things which we have not seen are spiritual, and our eyes are not adapted to see them. The body must wait for the resurrection to prepare it to see these things. But God expects us *now* to be spiritual, so he can reveal to us, and work in us, in spite of the disabilities of the flesh. *ARSH March 28, 1899, page 196.3*

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things,”-the things not conceived of, but known only by the revelation of God. “Unto you is born a Saviour.” What a glorious thing this is, that the man of the world can not know! “Every good gift is from above, and *cometh down*.” It does not stay up there, note that. Don’t make a mistake, and think the things are so high you can not grasp them. The things

worth the most are given by Jesus. Let us be thankful that he who has nothing can be the richest of all mankind. Millionaires get great wealth, and it may go up in smoke in a few moments; but what the Lord gives can not be taken from you. "The Spirit itself beareth witness with our Spirit, that we are the children of God." Do not let these words be mere figures of speech. You "can't understand it"?-No; it does not enter into the heart of man. But God *reveals* it to us. *ARSH March 28, 1899, page 196.4*

We are so gross. We think in dollars and cents,-what we shall get, etc. Even in heavenly things the gold attracts many,-the harp and crown, the paving of streets, and the like. Many think we shall be heirs of God "by and by," and enter into the mansions he has prepared for us; but the true believer enters into the deep things of God *now*. With most of us our heirship of property is small. But in other things, man inherits largely from parents away back to Adam. Many of us have not had the best start in life, but we do not need to spend time in regrets that this is so. As by nature we are heirs of our parents, by grace we are heirs of God; not heirs of the *possessions* of God merely, but heirs of God himself! *ARSH March 28, 1899, page 196.5*

Sometimes in the conflict with evil traits, one despairs, and says: "It is no use, this is a part of my nature. God does not expect anything better of me." O, yes, he does expect something better of you: and he has the right to expect it; because he has brought to you the blessed privilege of being born again,-of having a new nature, even "the divine nature." But you say, "I can't see." Of course you can't see, God alone *reveals* it; and it is revealed only through faith. God is *here*; and when we receive him, we know it. *ARSH March 28, 1899, page 196.6*

Christ is the representation of the Father. When his glory is considered, one's lips almost refuse to speak of the things God reveals to us. Jesus said, "He that hath seen me hath seen the Father." By accepting Christ we become heirs of his disposition, of his kingdom, of all his attributes. He has ascended to the right hand of glory; but everything that is his, he shares with us. *ARSH March 28, 1899, page 196.7*

The confidence of our acceptance with God is his Spirit given that we may know the gift of God to us. He has a right to see in us the thing he gives us. If a parent says to his little boy, "Johnnie, do not be seen with those old boots again, here is a new pair;" or, to his little girl, "Mary, do not wear that dress again, here is a new one for you," he expects to see the new articles worn.*ARSH March 28, 1899, page 196.8*

If we only knew the gifts of God to us, we would receive them, and rejoice. God has accepted every person in the world. How do I know?-He has paid the price: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is just that easy. You go to a store, look at goods, select, and pay for them. You give an address where they are to be sent; but they do not come. At last your patience is tried, and you go again to the store. The dealer says, "I thought you would not accept them." But you say, "They are mine. Did I not buy them? Did I not pay the price? There is no question whether I will accept them or not, you send them up." *Christ has paid the price.* The mark of the cross in his hands is the *receipt*. In paying the price he has accepted us. We are his.*ARSH March 28, 1899, page 196.9*

When his ownership is forgotten, it is no wonder Christian life is at such a low ebb. He says, "I have bought *thee*;" but man says, "What shall I *get*?" O, yes; it is the dollars and cents again.*ARSH March 28, 1899, page 196.10*

"If any man be in Christ, he is a new creature." *2 Corinthians 5:17*. It says, "any man;" there is no limit. Next verse: "And all things are of God, who hath reconciled us to himself by Jesus Christ." "Reconciled us." That means Paul, does it?-No; US! What a glorious gift is bestowed on all the world! *The only condemnation of God to the world is his love.**ARSH March 28, 1899, page 196.11*

Jesus Christ associates us with himself in the world. When the question is asked, "Can God save me?" remember he will not only do that, but will make you a *saviour*. "I will bless thee... and thou shall be a blessing." "As my Father sent me, even so send I you." "As he is, so are we, in the world." Let us believe the Lord, *not* for

our worth, but for *his love* to us. The most wonderful thing of my life is that God is infinitely better than I am.*ARSH March 28, 1899, page 196.12*

Suppose while we are here in this room, warm and comfortable, you see a poor man outside perishing with the cold, could you enjoy yourself? Ah! but God is better than man; he could not see us in *any* weakness, without saving us. He takes us, and makes us representatives of himself. The man who will be saved, forgets all about himself being saved. He loses sight of self in caring for others. Christ saved others; but he did nothing for self, so that they said, "Himself he can not save." He pleased not himself. He gave up all, that he might be here as our Saviour. "Blessed be God, even the Father of our Lord Jesus Christ."*ARSH March 28, 1899, page 196.13*

Great as is the power of sin, so much greater is the power of God. Sin has great power, "but where sin abounded, grace did much more abound." Thanks be to God, who give us the victory through our Lord Jesus Christ.*ARSH March 28, 1899, page 196.14*

